



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

were formed of the Holy Spirit in the very mouths of the writers. For his time, on the other hand, he was most free when he declared the magicians frauds who professed to be able to create storms. No wonder Dr. White, in his *Warfare of Religion and Science*, lingers with pleasure over his name! For his attitude toward the Jews, five of his writings are extant. Wiegand, with his usual thoroughness, shows what it was, as the Jewish historian Graetz also had done. The synods of Burgundy—Orleans, Clermont, Macon—in the fifth and sixth centuries had forbidden marriage between Christians and Jews and the possession of Christian slaves by Jews. But times had changed. The Jews were the leading merchants of Lyons and the leading dealers in slaves. Louis the Pious was yielding, sanctioned the construction of synagogues, transferred the market from Saturday to Sunday, and even gave letters to certain rich Jews protecting them against the Christian propaganda and against the enforcement of the old canons that a slave, on being baptized, had the right to claim his freedom upon payment of twenty solidi. Agobard boldly defended the church law, declared that slaves belonged primarily to God, that no one had the right to check the missionary carrying to them the message of God, and that the church and Judaism were as far apart as Gerizim and Ebal. In his *De insolentia Judaeorum* he made a personal appeal to the king to enforce the canons, but in vain. Agobard's anti-Semitism, however, struck out the path which the policy of the church pursued in the later Middle Ages.

DAVID S. SCHAFF.

LANE THEOLOGICAL SEMINARY.

DIE AVIGNONESISCHE OBEDIENZ DER MENDIKANTEN-ORDEN;  
sowie der Orden der Mercedarier und Trinitarier zur Zeit  
des grossen Schismas. Beleuchtet durch die von Clemens  
VII. und Benedikt XIII. an dieselben gerichteten Schreiben.  
Von KONRAD EUBEL. Paderborn: Schöningh, 1900. Pp.  
xx + 232. M. 9.

THIS is the second part of the first volume of the *Quellen und Forschungen aus dem Gebiete der Geschichte*, published by the "Görres-Gesellschaft" in connection with their historical institute in Rome. The author is well known as the editor of the *Bullarium Franciscanum*, which he supplements by the present publication. It is known that during the great schism both popes and antipopes generally found honest and loyal supporters among the secular and regular clergy.

Thus, while some of the branches of the Franciscans followed the obedience of Urban VII., Boniface IX., Innocent VII., and Gregory XII., others recognized Clement VII. and Benedict XIII., whom they held to be the true successors of St. Peter. Consequently the *Bullarium* of a religious order is incomplete, and loses much of its historical interest, without the bulls addressed by the antipopes to that order. This is the reason of the present publication. Father Eubel gives us in this supplementary work what could not find its place in the *Bullarium*, and yet could not be entirely omitted without creating a gap in the history of St. Francis's family. The author, however, did not restrict this work to the Franciscan order, but took in all the other mendicant orders, inclusive of the Mercedarii and Trinitarii. The documents, we hardly need to say, are taken from the Vatican archives, where the Avignon archives were transferred "in the seventies of the past century."<sup>1</sup> The *Regesta* of the Avignon series were originally all written on paper; they were later on copied on parchment and inserted into the Vatican series, with the exception of those of Clement VII. and Benedict XIII. These have not been copied; they have been, however, like the others, taken into the Vatican series.

The first document of Clement is dated *Fundis*, November 8, 1378; the last of Benedict, *Paniscolae*, May 1, 1418. This represents, therefore, forty years of the world-history. The documents amount to 1,419 numbers for the mendicant orders, and 57 for the Mercedarii and Trinitarii. As is customary in the publishing of pontifical *Regesta*, the substance of the various writs only is given, retaining, however, for each original text the first words by which it is generally known, together with the date. All those documents are analyzed in a short, but well-documented introduction. This will suffice for the average reader; copious indices of persons and places will facilitate the work of specialists.

H. HYVERNAT.

CATHOLIC UNIVERSITY OF AMERICA.

THE TEACHINGS OF DANTE. By CHARLES ALLEN DINSMORE. Boston: Houghton, Mifflin & Co., 1901. Pp. xiv + 221.  
\$1.50.

THE *Divina Commedia* belongs to all times and all peoples. And this is why new studies reiterating its old thoughts, catching new

<sup>1</sup> Father Eubel might have expressed himself more clearly in a book dated 1900, and printed in Germany.